nothing whose existence u good man cow Id **possi-• bly more** wish or **desire.**

x. From the idea of God **thus** declared, it evidently appears, that there can **be but one such being, and** that **Moiwrtct unity, onelhu\ss,** or singularity **is** essential to it; forasmuch as there cannot possibly be more than one Supreme, more than one **Omnipotent, or infinitely** powerful **Being,** and more than one cause of **all things** besides itself. And however Epicurus, **endeavouring** to pervert and adulterate the notion **of God,** pretended to satisfy that natural prolepstB or anticipation in the minds of men, by a feigned counterfeit asserting of a multiplicity of **eo*ordi-•nate deities,** independent upon **one Supreme* and** such as were also altogether **unconcerned** either in the frame or **government of the world*** yet himself, notwithstanding! plainly took notice of this idea of God, which we have **proponed,** including unity or oneliness in it (he opposing the existence of such a Deity) ; as may sufficiently appear from **that argumentation** of his, **in the** words before cited :

Ub. 2* p. • Q[11] r<*KW i«inw*nM Minimftm, <juiit** ttntwtf* **profuittU**
198. Iamb. Iiule mufiit **Vftiic!**** jMiIts «i fiwilrrwifrr **finhr** na.i f **Qni»** pwriter **conkift ommm ruf**

Omnibus **intuit** lock **omiti** lci«|wr **<• | vnr»tc> ?**

Where he would conclude it **to be a thwjj utterly impossible,** fur the Deity **to animadvert, order,** and dispose all **tbingp, and be prcwMt** every where in all the distant places of tin* **world** at once; which could **not** l»e **| >retondr<) of it ititil* titade of** coordinate gods, **Ahariug the**